

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

No. 44.

NEW-HAVEN, SATURDAY, MARCH 31, 1827.

VOL. XI.

SOUTH-WESTERN COAST OF AFRICA.

This vast portion of our world has hitherto remained in comparative darkness, and men have chosen to keep it so. The spirit of Christian enterprise however, of late is searching out hidden things, in order that the light of the Gospel which lighteth the world, may be carried into its dark places. The following account, which we copy from the African Repository, contains information interesting to the friends of humanity.

In the beginning of the 15th century, the attention of modern Europe was, for the first time, turned towards Africa. The Portuguese, the Dutch, the French, the English, successively explored and took possession of various parts of the coast. Their object was not to convert or civilize Africa; they were in pursuit of the most detestable traffic that has ever disgraced and afflicted the human race. All other commodities but the one they traded in, are gradually consumed, and the commerce that supplies them forgotten; but the products of this are a blasting "boundless rapas," that can never be eradicated. In the records of their voyages and travels, we look in vain for information of the country, and we only find it thinly scattered through volumes of crimes.

The account, therefore, which we are about to give, of the Western Coast of Africa, will necessarily be very incomplete. It may, however, have the effect, for which we intend it, of calling the attention of our readers and the public to that interesting region of the earth, and vindicating the American Colonization Society, in their attempt to people it with civilized and Christian Africans.

When the Europeans arrived on the Western Coast, though the wonders which had intimidated them had disappeared, there was still left sufficient novelty in the people, the products and features of the country. The inhabitants, they found, were black and totally uncivilized. But they were mild and cheerful in their disposition, and hospitable in their manners. Some of them lived in villages, others wandered about without fixed habitations. Their houses or huts were built of reeds and mud; and their only manufactures were mats made of osiers, charms, or greegrees,* and a sort of cloth from the bark of trees. The forms of government under which they lived, were the simplest imaginable: the king or queen was absolute, and all the rest were slaves. This, at least was the

case in the larger tribes or nations, into which they were innumerable subdivided. But some of these little communities did not exceed a hundred citizens; and the sovereign power, in them and many of the others, resembled the dominion of a father in his family. It was restrained, besides, by a rough species of republican government; and no man or woman could be condemned, but upon sentence by a "palaver," or public assembly of the nation. Among a people so simple and with so few laws, and whose customs were generally but the impulse of natural equity, crimes were few, and punishment unfrequent. Death was never inflicted but for murder. For other offences, fines were imposed, or the criminal sold into slavery. There were but two classes of society, the chiefs and the people. Hereditary rank was almost unknown; and honor was attached to office, not to persons. The religion which they professed, (if any thing so incoherent, preposterous and barbarous, can be called religion,) was, in some tribes, idolatry, in others, idolatry with a slight intermixture of Mahometan observances. They believed in the active and habitual interference of the devil in the affairs of men; placed implicit reliance on their wooden idols, or "fetiches," and their charms, or "greegrees," which they carried continually about them; attributed to these charms and idols various and varying degrees and kinds of power; and were almost entirely under the control of sorcerers and wizards. Indeed, superstition was their government. They seemed to be actuated by a superior sort of instinct only. Like all other savages, they displayed considerable talents, however, for begging, and when that failed, for stealing.

As you advance into the interior, you meet with more regular and consolidated governments, more extensive and powerful states, enjoying a comparative civilization. At first the Europeans saw and traded only with those they found living near the coast; but when they penetrated up the rivers, and the report of their arrival spread into the interior of the country, large bands of natives, from a greater distance, came down to barter with them. They brought gold, ostrich feathers, ambergris and precious gems, which they exchanged for toys, garments, liquors, and tobacco. Another article of commerce which they offered, or were induced to offer, were slaves. If the Portuguese and Dutch had listened to humanity and conscience, and the precepts of that Bible which they affected to be anxious to extend, they would have discouraged this traffic at once, and might perhaps have prevented it. But they were actuated only by an unprincipled thirst of gain. America, which had recently been discovered, was in want

* The "greegrees," or as it is sometimes written "griegris," are generally composed of two small and nearly circular pieces of leather, sowed together, and containing between them the name of God, written in Arabic, on parchment.

of cultivators; its white inhabitants had not yet sufficiently increased, or were too indolent to work: to procure laborers, these poor savages must be encouraged in ferocious habits. It was thus reserved for civilized men and Christians, to promote the slave-trade: and the Portuguese, who set the first example then, still scandalize repenting Europe by perseverance in the crime.

The parts of Africa in which we are most concerned at present, and which should interest us most, are the Western and South-western Coasts; because they are the outlets and depositories of the slave-trade, and the most approved routes for penetrating into the interior. It is to them principally that we shall confine our remarks, with now and then such reference to other parts, as may be necessary for explanation.

Along the coast (to the south of where the great desert of Sahara comes down to drink at the ocean,) and for a considerable distance into the interior, the country is level, and pierced by several large and navigable rivers, and many smaller streams. The soil is rich, the products various, the climate not so unwholesome as has been represented. It is peopled by tribes of *negroes*, more or less distinct in customs, language, features and condition. As you recede from the sea, the surface becomes more broken and elevated, till it swells at last into mountains of vast extent and height, which divide the waters of Central Africa from those that fall directly into the Atlantic to the west. In this section of the continent, all the features of African geography seem to be on a scale of grandeur, that would make it a fit residence for the greatest nations: pity that it should be left to savages!

Among the hills which we have mentioned, rise the streams and navigable rivers that drain and irrigate the plain below, and wander to the ocean through prairies of the most luxuriant fertility. The Gambia is navigable for sloops 600 miles, until it is broken by the cataract of Barraconda. The Senegal is a river of equal magnitude. The Congo is much superior to either.—Indeed, the vast volume of water which it rolls into the ocean, and which is felt for twenty miles at sea, justifies the belief that it has its source far beyond the mountains, or in more distant ones. Many persons have supposed that it is the mysterious Niger, discharging itself, after a varying course, through the centre of the continent, many thousand miles. Whether that idea be correct or not, the Congo will undoubtedly be found to be one of the largest rivers in the world. The expectation that all doubt upon this subject would be removed by the discoveries of Denham and Clapperton, has not been realized. The long-sought Niger has eluded their search. It was our opinion that the Niger and Congo were identical, but separated by a lake. Such a lake in Central Africa had been heard of; the Niger had been seen far to the west of the lake, flowing eastwardly; and to us it seemed natural to suppose, that this great lake or chain of lakes must have an outlet, proportioned to themselves in size, and send their waters to the general reservoir, the ocean, along the bed of some great river, as do our Erie and Ontario. As no such stream was known to fall into the Persian Gulf or Indian Ocean, it was highly probable, we thought, that the majestic Congo was the one in question. The Niger, pro-

perly so called, would then, according to our hypothesis, have taken its rise on the eastern declivity of the Kong mountains, which pour the waters of the Senegal and Gambia down their western sides, and (as Park had ascertained it does) flow from west to east, until it emptied, swollen by tributary streams, into the great lake Tchad, in Central Africa. From the eastern or south-eastern, or perhaps southern extremity of this lake, we supposed the accumulated and surplus waters to be discharged along the bed of the Congo. Thus the Niger would bear the same relation to the Congo, as the Niagara, (for instance) to the St. Lawrence. But we have been obliged to abandon our hypothesis: for it is ascertained that the Kong mountains, after a long course to the south-east, turn off towards the south, and recede into the continent, interposing themselves between the Congo and the lake; that the Shary, a river which is either the Niger, or rises in the Mandara (a continuation apparently of the Kong) mountains, flows northward into the lake, from the south; and that the Tchad has no apparent outlet.

Whether the waters of the Niger ever reach the sea, or are absorbed by the thirsty sands of Central Africa, is of no small importance to the western and south-western coast. Such a communication with the vast regions of the interior, would promote the extension of Christian commerce and civilized society, and increase the power and wealth of nations inhabiting, or destined to inhabit its course, as much as the Mississippi and Missouri contributed to the peopling and cultivation of our western territory, and the rapid growth of the states that line their banks. In every other respect, the part of Africa which we are now describing, is as capable of being covered with great nations, as were the western and southern members of this confederacy. It enjoys a fertility not inferior to theirs, and affords a greater variety of valuable products. The climate too, though essentially different, is at least as salubrious. The mortality that prevailed among the first emigrants to Liberia, was owing altogether to other causes. They arrived during the worst season of the year, and remained exposed to all its inclemency, without shelter; and the matter of surprise should be, that any of them escaped destruction. A much worse result attended the early attempts to settle America. In Virginia, and even as far north as Plymouth in New England, all the settlers were repeatedly swept away by the savages and malignant diseases; and the idea of persevering in colonization was, for a considerable time, abandoned and forgotten. It began to be considered as a visionary and impracticable scheme, and the climate as utterly uncongenial to the European constitution. It is therefore neither surprising nor discouraging, that similar misfortunes should have followed the first attempts to settle Africa. They are incident to all such undertakings, in every quarter of the globe. A want of experience will lead to mistakes, mistakes will lead to exposure, and exposure prove fatal. In removing from one country to another, we are apt to forget to make corresponding changes in our habits; which is just as unreasonable as it would be, to follow the same mode of life through all the varying seasons of any climate. That of Europe is much more like the American, than either like the African. It is sometimes imagined, that because the latter is en-

tirely different from the two former, it is therefore not so good; but this we think an erroneous conclusion, and are inclined to believe that the latter is the better climate. All that is necessary is, to conform to it, and not to live in Africa as if we were still in America or Europe. The climate is by no means so changeable as ours; and that already is a great advantage. It is divided into certain periods so regularly, that their approach is always known. There are no sudden transitions from heat to cold; unless it be among the mountains, or (by the rarefaction and condensation of the air) in the desert. There are certain seasons during which you may count upon an interrupted serenity of weather; and then is the time for agricultural and commercial operations. There are other seasons again, at which you must expect and provide against tempestuous and rainy weather. Is not this distribution wiser, than if you were liable at every moment to be drenched with rain, or surprised by a tornado? Upon mature reflection it will to every one appear doubtful, whether this division of the seasons is not preferable to our's. The rains set in about the middle of May or June, and continue till October. It is then that the crops are sown.

In that part of Africa in which our Colony is situated, the days are short and the nights long, because it is within the tropics. The heat is therefore not so great as in many parts of North America, which are inhabited by a hardy race of people. The long dry season is not a drought. It does not prevent the growth of any thing; for although it recurs each year, and is the natural course of things, the land teems with all the productions of the earth. The tropical fruits grow there in wildness and profusion. Coffee, of the finest quality, comes spontaneously in the woods. Rice, surpassing that of our southern states, is the common food of the natives. Wheat, barley, and Indian corn arrive at the same perfection as with us. So do all the succulent roots that we possess, and many other useful and delicious vegetables "that we know not of." The soil is admirably adapted to indigo, cotton, and tobacco. Ivory, dye-woods, precious gems, ambergris, ostrich feathers, and the skins of wild beasts, are exported in great quantities from the coast: and, before the discovery of America, the mines of Africa supplied all Europe with gold and silver.

The climate is congenial too to its domestic animals, so necessary to civilized man. The horse, though little used by the ignorant negroes on the coast, is almost a part of the wandering Moor of the desert, is trained to sport and war by the nations of Central Africa, and attains that excellence of form and character which we call "blooded." The sheep of Africa are celebrated; and the cow is equal, in all her qualities, to her race in other continents. The patient ox, though he draws no waggons there, carries his burthens in Africa as well as here. The asses are much finer than our's, and are driven in immense herds, like the llamas of South America, loaded with bales of merchandise. Then comes the camel, the most serviceable of all the mute servants of man, to whom, for certain kinds of labor, we have nothing to compare.

Such is the south-western coast of Africa.—How many hidden beauties will be found, when she is more thoroughly explored! Profusely rich

in all the vegetable and mineral kingdoms, why may she not bear fruits of human excellence, and from having been the seat and victim of every crime become a wide and fertile field for the cultivation of every virtue?

(To be concluded.)

From the African Repository.

LATEST FROM LIBERIA.

MONROVIA, Dec. 5th, 1826.

To the Board of Managers of the Am. Col. Soc.

GENTLEMEN,—Mr. Gurley's communication of the 2d September, was received by the schooner —, Capt. Chadwick, New York, on the 14th of November.—The books also arrived in good order.

The brig Tamworth, Capt. Gridler, Boston, arrived on the 27th November,—51 days from Boston, with part of a cargo laid in for Montserado, which she has sold, and proceeds on her voyage to Pernambuco, and thence back to the United States, to-morrow.

The rains, unusually protracted this season, are hardly yet at an end;—but the Colonists were never more healthy at any season. This blessing has never been enjoyed by them more perfectly than since my last dates, by Dr. Peaco, whose arrival in America long before the present time, I trust, has put the Board in possession of very particular intelligence from the Colony up to the middle of August.

Having been absent from Monrovia, on a visit to the Gallinas, until within 48 hours of the sailing of the Tamworth, it is not possible to enter into the particulars of the state of the Colony. I can, however, through the blessing of God on our poor endeavors for its advancement, say, that the ordinary measure of prosperity continues to attend it. Factory Island, and a large district, unlimited on one side, of the Grand Bassa country, now belong to your institution. A large public house has been built for us by the late proprietors of the country, on Factory Island, and we expect next week to begin the first settlement there, by establishing two respectable families on the island.

Caldwell is in a very prosperous state.

A new town for recaptured Africans has been founded on the Stockton, two and a half miles below its junction with the St. Pauls. It is not yet named. This is the third settlement begun on the creek.

The unsettled state of the tribes to the windward, owing to a long and distracting servile war, (bellum servile) has put it out of my power yet to execute the arrangement mentioned by anticipation, in my last, for which an overture had been offered by some of the chiefs of Cape Mount. One point, I think has been certainly gained, which, in the absence of a more intimate connexion of this Colony with those tribes, will make it safe to wait a more favorable season to press them to a sale of any part of their country. To the leeward of the Gallinas river, all the country authorities have come into an express and most solemn engagement, neither to dispose of any part of their territory to any other foreigners, nor to suffer their establishments among them. I propose to visit the Rio Pongas previous to my return to the United

States, which I hope to be able to do as soon as the month of March or April.

One of the boats of which the frames were brought out by the Indian Chief, has been more than a month completed; in which time, I have visited in her a greater extent of this part of the coast, than from the want of so commodious a conveyance, I had ever before been in a capacity to do. The schooner carries ten tons—has a large cabin—a brass 6 pounder, pivot-mounted—and 12 stands of arms. Having a strong crew on board, she is able to resist most of the small pirates of the coast. Her utility to the Colony promises to be nearly inestimable—by extending our relations, and binding together our establishments along the coast, as well as in the transportation of produce.

There are more than twelve public buildings, including three new fortifications, going forward, of which a particular account may be expected by the next opportunity of writing the Board.

We shall expect a large accession of Colonists as early as the middle of January: when, if no disappointment occurs in our present hopes and labors, we shall be ready to receive them.

Our schools, for want of both instructors and books, are in a languid state: trade increases perhaps too rapidly. But it is hitherto confined chiefly to Monrovia. The people of Caldwell are all farmers. Forty families have title deeds to their lands. Several, by the terms of the original grant, have forfeited their rights. Shall the forfeiture be exacted?

Mr. Hodges, boat builder, from Norfolk, was, at the moment of Dr. Peaco's departure, struggling in the grasp of death. He did not survive the following night. His estate has been settled, and his property and papers will be forwarded by the first direct conveyance to Norfolk. He was an amiable, pious, and estimable young man, whose death is sincerely and universally deplored amongst us.

We still enjoy a state of profound tranquillity, as regards our relations with *all* the tribes of the country. The last season was most abundantly prolific in rice; and never have our settlements been in so favorable a state to admit, I may add, to *require*, a very large addition of settlers, as at the present moment. All this region of Africa opens its bosom for the reception of her returning children. I rejoice in the testimonials furnished in different ways, of a growing and enlightened interest in the objects of your Board among the American people. It is one of those great and benevolent designs on which the Merciful Father of all mankind loves to smile, which the American Colonization Society has undertaken. Its root is deep, and its growth, however gradual, I entirely believe to be sure. But the greatest difficulties—for difficulties the cause has always struggled with—I never supposed to lie on this side the ocean.—To obviate prejudices, and unite the exertions, and rouse the enterprise of the whole American people—this is the great labor, and to such as most successfully engage in, and prosecute it, will be chiefly due the acknowledgments of posterity.

I am happily restored again to myself and the Colony, after a tedious, and for much of the time, a distressing confinement to my chamber for six months.

I must again solicit the Board to send at least

20,000 feet of lumber, chiefly 3-4 inch boards, by their next transport, which I sincerely pray may arrive as early as the middle of January; and I must again solicit the liberty of returning to the United States early in the next spring.

Dr. Peaco is, of course, confidently expected back previous to my own departure from the Colony, which will be subjected to the most serious inconveniences, if left six months without an agent—a misfortune which I trust may not happen.

I am, gentlemen, with sincere respect,

Your obedient servant,

J. ASHMUN.

—
MONROVIA, Dec. 6th, 1826.

GENTLEMEN,—Capt. G. having postponed sailing until to-morrow, affords me an opportunity to add, that among the buildings now in progress, is a receptacle for emigrants, in the Caldwell settlement, 100 feet long, with a store house additional of 24 feet in length. It is believed that the St. Paul's will prove a more salutary residence for new emigrants, than the Cape. The physician of the Colony, will, of course, reside in the Government House of the same settlement, while his patients are accomplishing their seasoning.

It also becomes me to mention by this conveyance, that I have obtained the perpetual grant, rent free, of an indefinite tract of country, lying between the two Junk rivers, 35 to 40 miles to the leeward of the Cape: this is a very important acquisition, and the deed shall be forwarded by the first direct conveyance. This district will, eventually, become the property of the Society on very easy terms. Indeed, the entire coast, from the St. Paul's towards the north, to Trade-town south-eastwardly, is in a sense in the actual occupation, and under the jurisdiction of the Colony, (100 miles.) The country people begin, as a customary thing, to honor me with the title of "Headman for all their country," and "Father for we all;" and whenever a proposition is submitted to them, they are in the habit of replying, "you know best what is good for us;" and in case they shall ever be straitened in consequence of yielding to my requests, they are careful to let me know that the Colony will ultimately be obliged to provide them with the means of subsisting themselves.

Please cause to be acknowledged the receipt for the schools, of six boxes of books, of individuals in Boston; for the Library, of 620 volumes, contributed by Dartmouth College.

Do. do. 2 bundles of pamphlets, by individuals of Boston. All of which are received in good order, freight-free, by Messrs. Ropes, Reed & Co.'s brig Tamworth, Capt. Gridler.

The donation is invaluable, and the school books came at a moment when several departments of instruction were on the point of being given up for want of books. J. A.

SLAVE TRADE.

Decree of the King of France against the Slave Trade.

Charles, by the grace of God, King of France and Navarre, to all who shall see these presents, greeting:

We have ordained, and do ordain, that the pro-

ject of a law of the following tenor, shall be presented to our minister, Secretary of State to the Department of Marine and the Colonies; whom we charge to explain its object, and to support it in discussion.

Only Article. In case of co-operation or participation, by any means whatever, in the traffic known under the name of the negro Slave Trade, the proprietors and supercargoes, the insurers who insure it knowingly, the captain or commander and other officers of the vessel, shall be punished with banishment, and a fine equal to the value of the ship and cargo.

The fine shall be pronounced conjointly against the individuals designated in the preceding paragraph.

The captain and other officers shall be further declared incapable of serving under any title in the King's Navy, or the French merchant service.

Other individuals belonging to the crew, shall be punished with imprisonment of from three months to five years. From these are excepted such of the abovementioned individuals as shall, within fifteen days after the vessel's arrival, declare to the commissary of the marine, or the magistrates in the French ports, or the French consuls in foreign ports, the facts which they shall know.

The vessel shall be seized and confiscated.—The penalties, under the present law, are independent of those which shall be pronounced in conformity with the penal code, for other crimes or offences which may have been committed on board the ship.

The law of April 15th, 1818, is abrogated.

Given in our palace of the Thuilleries, December 27, 1826, and our reign the 3d.

CHARLES.

By the King.

The Peer of France, Secretary of State of Marine and the Colonies.

COMPTE DE CHABROL.

ON JUSTIFICATION.

To be justified, is to have all your sins blotted out of the book of God's remembrance, and to be made accepted in the Beloved. It is to have the Father of mercies shine upon you with a complacency and tenderness you never knew before. Looking now at his Son; then at you; and, at every new look, blessing you with new endearments. It is to have the Judge of all the earth acquit you fully and honourably, in spite of the dreadful depravities of your hearts, and the innumerable transgressions of your lives, circumstantially reckoned up, and strongly urged against you by the great accuser of the brethren; and this acquittance owing, not to any thing you could say in your own vindication, (for all you could plead to the indictment, was "Guilty, guilty; unclean, unclean,") but to the effectual interposition of the Lord our righteousness. He undertook your cause, offered himself to be your advocate, and plead for you with power that carried all before it. "Deliver them from going down into the pit, for I have found a ransom." The Eternal Father, satisfied with such a plea, forgave your iniquities, ordered your discharge, and embraced you with the most cordial and unreserved delight.

We see, then, that the greatness of sin is no bar to faith, since it is the righteousness of Christ that

justifieth. Nothing is more common, nothing is more natural, than for newly awakened souls to ask, "Wherewith shall I come before the Lord, or bow before the Most High God? I that am such an impure and guilty wretch, how can I stand before a consuming fire! My flesh trembles for fear of him, and I am afraid of his judgments." And well you might, if you had nothing but these filthy rags to appear in; but if you have been permitted to wash your robes and make them white in the blood of the Lamb; if his cleanliness is put upon you, and he hath promised to make you accepted in the Beloved;—whatever you have been; let your characters have been ever so black, and your guilt ever so heinous, and sin ever so much abounded, grace will much more abound; the white raiment which Christ gives will cover all, and you shall be presented without spot or wrinkle, or any such thing.—From the unpublished writings of Lavington.

THE PRECIOUS BLOOD OF CHRIST.

It is a most singular honor and ornament in the title of the *Saint's Rest* that it is called the *Purchased Possession*. That it is the fruit of the blood of the Son of God; yea, the chief fruit; yea, the end and perfection of all the fruits and efficacy of that blood. Surely, Love is the most precious ingredient in the whole composition. Greater Love than this there is not—to lay down the life of the lover. And to have this, our Redeemer, ever before our eyes, and the liveliest sense and freshest remembrance of that dying bleeding love still upon our souls! Oh, how it will fill our souls with perpetual joy! To think that in the streams of this blood we have swam through the violence of the world, the snares of Satan, the seducements of flesh, the curse of the law, the wrath of a justly offended God, the accusations of a guilty conscience, and the vexing doubts and fears of an unbelieving heart, and we are passed through all, and are safely arrived at our rest! Now, we are stupified with vile senseless hearts that can hear all the story of this bleeding love, and read all the pains and sufferings of that love, and hear all with dullness, and unaffected. He cries to us, "Behold, and see! Is it nothing to you, all ye that pass by? Is there any sorrow like unto my sorrow?" And shall we scarcely hear or regard the dolorous voice, nor scarcely turn aside to view the wounds of Him who turned aside and took us up to heal our wounds, at this so dear a rate? But then,—when we are entered into this rest, our perfected souls will feel as well as hear, and, with lively apprehension, flame again, in love for his love. Now we set his picture wounded and dying, before our eyes; but can get it no nearer our hearts. How great the joy that we shall then leave these hearts of stone and rock behind us, and the sin that so closely besets us here, and the sottish unkindness that followed us so long shall not be able to follow us into that glory. How dear will the love of Christ then be to us for ever; who stripped himself, as it were, of his majesty and glory, and put our mean garment of flesh upon him that he might put the robes of his own righteousness and glory upon us; and saved us, not from cruel injustice, but from his Father's deserved wrath. Well then, Christians, as you used to do in your books and on your goods, to write down the price they cost you, do so our

your righteousness and on your glory. Write down the price, THE PRECIOUS BLOOD OF CHRIST.
BAXTER.

CHRIST IS ALL.

Extract of a Letter to a Friend.

Christ is all light and life, and love and joy, and that without ceasing;—an infinite and everlasting fulness of all blessings. I would lead you to him in the direct road, which is to lead you out of self entirely. Christ is the way. Look more at him, and less at yourself; trust more to him, and less to your faith or comforts; live upon nothing in yourself, but live every moment upon him. Do not eye his gifts so much, fix your heart upon the Giver; always think of his fulness whenever you feel your own emptiness; whatever you are, or do, or suffer, let all things bring you to make use of Christ. Accustom your mind to meditate upon him. Pray without ceasing to him as your bosom friend. Draw near, he bids you come with boldness; vile, unthankful, unprofitable as you are. His heart, believer, is always open to hear your complaints and to relieve your distresses, be they what they will. Remember, he is the SUN of our (the believer's) world; and you cannot be thus always in his presence without being enlightened by his rays, and cherished with his warm beams. When you are very cold within doors, and see the sun shining sweetly, you do not ask, "Is it my sun? May I go out to walk in this noon-day brightness, and get myself warm in this delightful sun-shine? Is it for me?" Yes, make use of it when you will; it shines for you. Christ is as freely yours as that sun-shine. You may walk in his light and enjoy his comforts.

ROMAINE.

LAST HOURS OF LUTHER.

In January, 1546, Luther went to Eisleben, although the weather was severe and his health very weak; his many and increasing infirmities had for some time given sufficient warning that his departure was at hand. The object of his journey was to conciliate some disputes between the Counts of Mansfield and their people. While at Eisleben he preached several times, and labored earnestly to accomplish the business which brought him there. On the 17th of February, his friends perceiving him to be unwell, persuaded him to remain quiet in his study, which he did, frequently walking up and down, conversing with his friends, evidently expecting that his end approached. From time to time he stopped, and looked out at the window, addressing fervent prayers to God, as was customary with him.

He supped with his friends, and during their meal he quoted and made observations on many interesting passages of Scripture. After supper he felt a pain in his chest, to which he was subject; but refused to call for medical aid, and about nine o'clock he laid down on a couch and fell asleep. He awoke at ten, and desired those about him to retire to rest. When led into his chamber, he said, "I go to rest with God;" and repeated the words of the Psalm, "Into thy hands I commend my spirit," &c. and stretching out his hand to bid all good night, he added, "Pray for the cause of God." He then went to bed; but about one o'clock he awoke Jonas and another, who slept in his room,

and desired a fire might be made in his study, adding, "Oh, God! how ill I am! I suffer dreadful oppression in my chest! I shall certainly die at Eisleben." He then went into his study without help, again repeating, "Into thy hands I commend my spirit!" His friends now assembled around him; medicine was given and he appeared somewhat relieved, and a perspiration appeared. This gave encouragement to some present; but Luther said, "It is a cold sweat, the forerunner of death; I shall yield up my spirit." He then began to pray, nearly in the following words: "O, eternal and merciful God; my heavenly Father! Father of our Lord Jesus Christ, and God of all consolation! I thank thee that thou hast revealed to me thy Son Jesus Christ, in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the pope and the multitude of the ungodly do persecute, revile, and blaspheme. I beseech thee, my Lord Jesus Christ, receive my soul! O, heavenly Father, though I be snatched out of this life, though I must now lay down this body, yet know I, assuredly, that I shall dwell with thee for ever, and that none can pluck me out of thy hands!" He then thrice again repeated the words, "Into thy hands I commend my spirit! Thou hast redeemed me, O Lord God of truth!" Also those words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and that verse of the 68th psalm, "Our God is the God, of whom cometh salvation; God is the Lord, by whom we escape death." He then became silent, and his powers began to fail him; but when several addressed him, and said "Reverend father, you die in the constant confession of Christ and his doctrine, which you have preached?" He distinctly answered, "Yes;" and spoke no more; but about a quarter of an hour afterwards, between two and three o'clock in the morning, "with his hands clasped together, and without a finger or a feature being disturbed, he gently breathed his last."

Such is the account which Justus Jonas wrote within an hour of Luther's death; it was confirmed by others who were also present.

Thus died, in peace, a man against whom the Popes and popish monarchs had raged in vain. He lived and died unharmed; not only "in the presence of all his brethren," but in despite of all his enemies. So wonderful is the providence of God, so inexhaustible is his store of means for accomplishing all his pleasure, and so secure under all circumstances is the man over whom the shield of his protection is extended.—*Scott's Continuation of Milner's History of the Church of Christ.*

BLIND MARY.

Mary P—lived to the advanced age of 80, in the enjoyment of all her faculties but in great spiritual darkness. Mary had been a moral character, an industrious servant, a good wife, and an excellent mother. She was also strict in her attendance at church; but all this was formal, for her heart was wedded to the world. At length it pleased God to deprive her entirely of her sight. At this time she came to reside with her son, in my parish. Her depression at the loss of her sight was very great. It was very affecting to hear her

request her daughter to lead her into the sunshine, that she might try if a ray of light could reach her. But all was darkness! "No; there is no sight left," said Mary, and burst into tears. I took occasion thence to speak of spiritual light. I found the subject welcome. There was evidently something in her mind which responded to my inquiries. I read and prayed with her. There is an indescribable *something* in a soul awakened which a minister can perceive, even amidst much ignorance; and, in the artless expressions of poor Mary I discovered that genuine honesty and cordiality which is the first impress of the Holy Spirit, and a harbinger of better things.

On every repeated visit this was more apparent; the great truths of the Gospel were evidently, at present, beyond her understanding; but they had touched her heart, and the vain complaints of earthly sorrow with which our conversations usually began, (for Mary had not learned to disguise her feelings) were exchanged for tears of gratitude, joy, and resignation before we parted. Bitter regret for the loss of her sight, was exchanged for joy at hearing of the salvation of Jesus Christ. Indeed, these visits, at last, became so edifying and consolatory that I certainly sought my own spiritual gratification as much as the edification of my aged friend, in attending on her. I look back with feelings of regret on those opportunities when light, and peace, and joy seemed to shine in the cottage of poor blind Mary.

By one of those distressing movements which frequently and necessarily occur among the poor, Mary was obliged to separate from her son, to quit our parish, and to remove to her own settlement, where another daughter received her. Our parting was painful. I trusted and hoped that the heart of this aged woman was touched; but her mind was not clearly enlightened, nor her views established. I knew not what would become of her, but the Lord knew, and did not suffer her to be removed into darkness. The minister of the parish to which she removed was interested in her favor; he visited her often, and dwelt upon those important points which had already, I trust, reached her heart. She now possessed an advantage which she had not before enjoyed; when in my neighbourhood her residence was far distant from the house of God, but she was now so near that by the care of her minister the way was made easy, and she had an opportunity of hearing the Gospel in public. It was, I trust, blessed to her.

By the desire of her pastor I once more visited her. Poor Mary spoke no more of her blindness; her mind was cheerful, and I found that her understanding was enlightened. She remarked, "I remember, Sir, what you used to say to me, and now I understand it. I now know what you meant, I did not then." In short, I had reason to hope that in her bodily darkness, light was given to her soul, and that, though sometimes distressed and fearful, she was, on the whole, a happy disciple of Him who giveth eyes to the blind.

It is not easy perhaps, in a case like this, to fix upon that scriptural evidence which a Christian gives by his works. Happy are they, who, being called in the vigour of their days, can shew that God is in them of a truth, by fighting the good fight of faith against the world, the flesh, and the devil, and by activity in doing good! Yet, still, when at the last hour light and joy arise in sorrow

—when a meek and patient resignation overcomes the natural peevishness of old age, and murmuring regrets, at the loss of precious eye-sight—when the Gospel is the mean, and love to it and its minister the fruit—when, in spite of infirmity, darkness, and pain, the aged pilgrim presses to the house of God—when the name of Jesus, and his Gospel, alone can cheer the gloom—and when it does cheer it, and that gloom gives place to joy and peace—we may humbly hope that we trace the footsteps, and adore the goodness and grace of that Redeemer, whose presence is always light and joy in the deepest gloom, on these grounds we venture to hope that he has visited and dwells in such a humble place as the heart of poor blind Mary.

X. E.

A SCENE IN THE WILDERNESS,

Witnessed and described by Bishop Chase.

In company with Mr. Finley and Mr. Henderson. I reached on a certain night, the neighbourhood where they lived. I had been told that old Mr. Finley was sick; that he desired the consolations of religion, and that the neighbourhood would be glad of my ministrations. I complied with the request; and the event proved that there was a particular providence in so doing.

These people were principally from Ireland: and in their own country were what are called English Protestants—bred to a liberal and pious way of thinking, and to more than ordinary courteousness of deportment. Emigrating from their own, and coming to this country in the early settlement of Ohio, they fixed themselves here in the woods, and underwent many privations and hardships, incident to a new establishment.—Their children grew up, and their families increased.

Ardently attached to the church of Christ, they could not but think of her and her pleasant things; though they had but little prospect of seeing her prosperity. Here they were isolated and alone, as sheep having no shepherd.

Finley the Elder, *the old man of whom I spake, was still alive*; yet only so alive, that they were obliged to raise him up to salute me as I approached his bed. As I took his hand trembling with age and weakness, he burst into tears and sobbed aloud. The grateful effusions of his heart, at the sight of a minister of the blessed Jesus, were made intelligible by the most affecting ejaculations to God, his Maker, Saviour, and Sanctifier.

"I see my Spiritual Father," said he, "the Shepherd of the flock of Christ, of whom I have always considered myself and the little lambs around me, the members, but too unworthy, I feared, to be found and sought in this manner.—Oh sir, do I live to see this happy day?—Yes, 'tis even so! Blessed Lord, Holy Jesus! Thou who camest in great humility to seek and to save that which was lost, receive the tribute of a grateful heart. Now let thy servant depart in peace." As the venerable man spake forth the effusions of his mind, in words like these, he bowed his grey hairs, and begged the prayers and benedictions of the church. They were afforded, and cold must that heart be, that under such circumstances, could refuse to be fervent. The visitation office was performed, in which the family, joined by the neighbours hastily assembled, participated.

The branches of the family, and other persons in the vicinity being, though at a late hour, sent for, I proceeded to the work of instruction. The nature and obligation of the Christian covenant in baptism, and as renewed in confirmation and in the Lord's Supper, was dwelt upon, and the little assembly dismissed with earnest exhortations, to seek in their prayers, the aid and direction of God's Holy Spirit, to guide them in the solemn duties to be performed in the morning.

I went home with one of the sons of Mr. Finley, and after a short time devoted to sleep, at dawn of day I returned to the sick man's bed. The family and friends came as quickly together, and the sun had scarcely begun to enliven the woods, when I again addressed my interesting audience. With what heartfelt pleasure—with what grateful exultation, did I now read in the countenances of this flock the effects of Gospel truth! Every face beamed with holy fear and love—that blessed compound which speaks at once the modest, the believing, and the obedient Christian; and when I examined and called for the persons to be confirmed, eleven out of this little circle presented themselves. The office was begun, and they received the laying on of hands; after which the Holy Supper of our Lord was administered.

In a cabin, with scarcely a pane of glass to let in the light of day, and a floor of roughly hewn planks, we knelt down together, and there the holy offices were performed, the patriarchal old man, having caused himself to be raised in his bed, gazed with unspeakable rapture on the scene before him. His tears only indicated what he felt. The symbols of his dear Redeemer were given and received. They were pledges of eternal joys in that world, whither he was so fast hastening. Giving him the Episcopal blessing, I took my leave and departed. My mind however, did not—does not, soon leave them. I never shall forget the family and neighbourhood of the venerable Finley.”

WHY DO YOU NOT GO TO THE PLAY?

ANSWERS.

1st.—*Because I should get no good there.*

I must say, I am not so good but that I want mending: Now I never could find that any body grew wiser or better by going to a play; but I am sure many have become worse; worse husbands, worse wives, worse children, and worse servants. I do not pretend to be more clever than my neighbours, and therefore I reckon what hurts others would hurt me.

2d.—*Because I can employ my time better.*

“Time is the stuff that life is made of,” and I love life too well to squander it away. I hear some people talk about killing time; but for my part, what with my shop and my family, stepping out to see a friend now and then, and a little useful reading, I find enough to do, without running to the play-house to pass away my time.

3d.—*Because it is throwing away my money.*

It takes a deal of money to maintain a family in credit by the time every thing is paid for. And besides, if I have a little spare cash to part with, I had rather by ten times help my poor neighbors, than spend it on the players.

4th.—*Because I will not be seen in bad company.*

If there be any of the better sort of people who go to these places, I am sorry for it; but I know 'tis the very place to meet with the worst. Thieves, pickpockets, gamblers, swindlers, and prostitutes, are sure to be seen there; and I do not wish to keep company with them if I can help it.

5th.—*Because I should set a bad example.*

One fool, they say makes many. If I went to the play, my children, and servants, and neighbors, would want to go too. In this way, I should not only be wasting my own time and money, but tempting others to do the same. If I do not set so good an example as I could wish, I will try not to set a bad one.

6th.—*Because God Almighty has forbidden it.*

Turn to your Bible, my friend, (and nobody need be without one in these days,) and you will see that what I say is true. You will read there, “Avoid profane and vain babblings.” “Be not conformed to this world.” “Abstain from all appearance of evil.” “Evil communications corrupt good manners.” “Let no corrupt communication proceed out of your mouth; neither filthiness, nor foolish talking, nor jesting.” For every idle word that men speak, they shall give an account thereof in the day of Judgment.

7th.—*Because I must soon die.*

The late Rev. Mr. Hervey, once met with a lady in a coach, who was talking very fast in praise of the stage. Among other things she said: there was the pleasure of thinking on the plays before she went; the pleasure she enjoyed when there; and the pleasure of reflecting upon it when in her bed at night. When she had done, Mr. Hervey, in a very mild way, said, that there was one pleasure more, which she had forgotten to mention. She replied: “what can that be? Surely I have included every thing in the enjoyments beforehand, at the time, and afterwards. To which Mr. Hervey answered: “Madam, the pleasure that it will give you on your DEATH BED.” She was struck with great surprise, had not another word to say, and the consequence was, she never went any more to the play; but followed those pleasures which would afford her satisfaction on her death bed.

READER, GO AND DO LIKEWISE!

PARIS TRACT SOCIETY.

Since our last, we have received fifty-two dollars in aid of the Paris Tract Society, viz. \$2 from a lady in Prince-street, \$10 from “A Lover of Religious Tracts,” and \$40 from a gentleman in Massachusetts. Making, with \$85 previously acknowledged, \$137. The donations from Massachusetts was accompanied by the following note to the Editors:

[N. Y. Obs.]

Gentlemen,—I have been so much delighted on observing in your last, [the letter was dated March 15.] that a benevolent lady had sent you 50 dollars for the Paris Tract Society, and that you had added 10 to this sum, that I cannot resist the pleasure of making it up to one hundred. I here enclose you \$40. You will of course not expose me to the public.

The letter enclosing \$10 is as follows:

Gentlemen,—While the men of this world are eager to contribute for the gratification of worldly pleasure, nothing affords more satisfaction to the real Christian, than to contribute towards the extension of the Redeemer's kingdom. For this

happy end, please to add the enclosed \$10 to what has been given for the Paris Tract Society. When we reflect on the inestimable privileges we enjoy in this highly favored land, how can we for a moment deny our aid, from our abundance, in behalf of our brethren in France, who have set us such a noble example of self-denial as was mentioned in your last! The comparison fills us with shame; and should induce every one who has it in his power, on such an occasion, to come forward and cast in his mite into the treasury of the Lord. Whatsoever our hands find to do, let us do it with all our might.

A Lover of Religious Tracts.

From the Pastor's Sketch-Book.

A MONSTER OF WICKEDNESS RECLAIMED.

Among eight or nine instances of decided conversion in this village, there was one of a woman who at the time was remarkable not for the neatness of her cottage, though it stood in a sweet little garden of mingled vegetables and flowers, nor for the cleanliness of her children, though their ruddy faces and robust forms would have been doubly interesting had they but enjoyed the unwearied attentions of a diligent mother.

A wish to get rid of her younger children on the Sabbath induced her to send them to the Sunday School. After some little time, she herself looked in to see what was done at the evening service. I am unable to recollect the words which were explained and enforced. They were, however, directed by the wise and gracious Saviour to present to her view, scenes both of the past and the future, altogether new and affecting. Sin, and ignorance, and guilt filled her soul with fear of that terror of the Lord, which she felt she had merited. This was succeeded by an earnest desire for salvation, and a diligent and most anxious attendance upon the means of grace. Under these means she found the true consolation, and I may say, in few words, became a decided Christian, a member of the neighboring church, and a very different wife and mother from what she had hitherto been.

But while these things were going on, her profligate husband, as if under the influence of the Prince of darkness, seemed to hate her for the change; and though in every respect she was become a better wife and mother, yet not all the improvement which her change of heart had made in their circumstances, formed, in his view, any extenuation of the crime of becoming a Puritan. He therefore perpetually oppressed and tried her—refused to give her his wages to keep the family, and compelled her by her own industry and diligence in washing, and by other means, to find support for herself and children. Meanwhile he consumed his earnings with a company of the most worthless and drunken associates, who aggravated him almost to madness against his unfortunate wife. She reviled not, she suffered, she entreated; she only begged for peace and kind treatment, and professed her willingness to do every thing for him he could wish.

But he grew at length to a pitch of rage, that seemed indeed more like the malice of Satan, than any thing characteristic of human depravity. Many a time she trembled under his uplifted arm, and with her screaming children entreated his

pity and his forgiveness as if she had injured him. Thus things went on for some time, till it appeared that no threats could deter her from serving God, and that she might more easily be made a martyr than an apostate.

At length, one night, when she had supposed he was more than usually calm, because he had eaten his supper in sullen silence, when her maternal solicitude had watched all her children quietly reposing, and when she had with anxious affection rendered him every attention in her power, he proceeded to the bedroom before her. As soon as she followed, he made fast the door, and sitting down in silence, at length said—"You are very calm and quiet,—if you knew what I am going to do, you would not be so." "What do you mean?" said the trembling wife, "I don't understand what you mean." "Why I say, I mean to murder you this very night,—so you need not be so composed."

The conflict of feeling in that dreadful crisis, when almost fainting, she saw the resolute man armed with the instrument of death, and wrought up, by the sullenness of many previous hours, for the awful act, cannot be depicted. The agony of the moment, the gush of feeling, the mother to be murdered amidst her babes, by the hand of the man she had faithfully served!

For some moments fear choked utterance, but at length her religion gave her strength and wisdom more than natural. She reasoned, entreated to know at least in what she had offended; if her piety had made her a worse wife, if he was less comfortable, if their circumstances were poorer? No, he could not say they were, he could not say she had done wrong—he could not charge her with offending him, but he hated her religion, and he was determined to murder her! She found him resolute, yet he did not move. Her arguments were apparently abortive, yet he did not proceed. This gave her a sense of advantage over the guilty murderer, and the God of her life gave her presence of mind in the awful extremity. "Well," said she, "I suppose you will let me go out of the room for a moment." To this he assented with some dreadful imprecations, well knowing that he had secured the outer door of the cottage, by putting the key in his pocket.

She accordingly left the room, and crept with silent haste to the back door, which most providentially for her, had been overlooked. She cautiously opened it, unwilling to disturb the delaying hand, but as she heard, or thought she heard, the step of the infuriated man advancing, as she supposed, to the pursuit. In that moment, O how near did she feel to death's cold and bloody embrace. Yet she felt not through fear, but ran or rather flew, through the garden, and then threw herself over the fencing and fled for refuge to a neighbor's house.

The unhappy man pursued her not beyond the garden, but closed the door, disappointed of his innocent victim, and frustrated in his purpose. It would be unnecessary to detail all the circumstances that followed. I am borne onward to the issue. The persecuted woman found a kind asylum in a friend's house. The man remained in the solitude of his dwelling—a prey to his own reflections, and to the avenging vicegerent of the Almighty. He suffered dreadful terrors in reflecting on the crime he had attempted against so kind

and good a wife; her very goodness proved his deepest shame and guilt.

A few days in this state of mind made him sigh, not only for the services of his diligent partner, but for her presence as indispensable to his peace. He made application, and entreaties, and promises. After the exercise of prudent counsel, and every precaution that the circumstances allowed, she returned, and truly found the lion turned into the lamb. Before she again went home, he promised not only to abstain from injuring her, but to show her every kindness, and to attend with her at that place of worship, for her attachment to which he had conceived so bitter an enmity against her. This he has not only done, but evinced a change so wonderful in his whole character, that none can forbear their admiration. He has turned from the profligates, in whose company he spent his leisure and his money—from being foremost in vice and drunkenness on the Sabbath, he has become foremost in attention to Sabbath order, lets his wife partake of his earnings, has recovered himself from the burden of debts he had contracted by his vices, and has found means to spare help to the poor and sick among his neighbors. I am unwilling to say more at present. Such is the change we have witnessed, and we have reason to hope it will be permanent.

Let us behold here the subduing and conquering influence of genuine piety! And let every reader exult in the transformation which Divine Power, and that alone, can effect.

From the New-York Observer.

CURE FOR DRUNKENNESS.

In speaking, on a former occasion, of the remedy for intemperance proposed by Dr. Chambers of this city, we expressed ourselves with a considerable degree of caution. As it is a subject of great importance to the community, and one on which they ought to be explicitly and accurately informed, we have within the past week spent more than one whole day in making a personal investigation into the cases where the remedy has been applied, and into the nature of the medicine, in the hope of coming to a full and satisfactory conclusion. The result of our inquiries will be seen in the sequel.

The remedy is not the same with that proposed by Mr. Loiseau of New-Orleans: or if it is, the coincidence is unknown to Dr. Chambers. They have had no manner of intercourse on the subject, and are entire strangers to each other. Dr. C. has been in possession of the secret, in its essential principles, for a number of years.

The medicine is taken in liquor:—that of which the patient is most fond is usually preferred. It is not unpleasant to the taste; as we have ascertained from those who have taken it, and still more accurately from having tasted it ourselves.

In its operation it is powerful, but not dangerous. It usually operates as a cathartic, and also as an emetic; but not always in both respects. In all cases nausea is produced.

There are three modifications of the medicine; adapted to the peculiar habits of the patient and inveteracy of the disease. Of course it is important, in making application for persons at a distance, to state these particulars as definitely as possible. In the mildest form, we are told by Dr. C.

that it fails of curing in about four cases out of twenty. Resort is then had to the other modifications.

In almost every instance, more than one dose is necessary. The greatest number of doses which have been taken in any case which we have examined, is seven or eight. The cure is generally complete in the course of a single week.

Before being mingled with the liquor in which it is to be taken, the medicine subsists in two forms—as a liquid, and as a powder. The former is of a red color, the latter of a light brown. In this form it can be forwarded through the Post-Office, in letters containing the proper directions.

Dr. C. has had the generosity to offer it to the poor of this city who are unable to make any compensation, gratis. To others the price is not extravagant considering the nature of the remedy, and is varied in some measure according to the circumstances of the individual.

It has already been applied in a large number of cases; in only two of which, so far as is known to Dr. C. has it failed of effecting a cure, unless prematurely relinquished.

We have conversed with two respectable gentlemen, entirely disinterested, who have had opportunity to witness its effects on a large number of individuals, and it is their decided opinion that it is a real remedy.

Several persons of good standing in society, and who had been supposed to be perfectly temperate, have availed themselves of the medicine. Some of them are known to be cured, and others have never reported their cases to Dr. C. In general he is ignorant of their names, and, as is proper, observes entire secrecy where it is otherwise. We however learned from another person, that one of the number was a venerable member of the Society of Friends: he stated that his principles enjoined the strictest temperance, but that he had unfortunately contracted a fondness for ardent spirits, of which, if it was possible, he wished to be cured. He is now as temperate as his principles require; and that, not by constraint, but of choice.

We called last week upon a man about 40 years of age employed in a distillery, who had taken the medicine six or seven weeks previous. A short time before applying to Dr. C. he had been dismissed from his employment for intemperance. Being asked whether he had "drank any thing" since he took the medicine, he answered "No." He was asked whether he abstained on the principle of self-denial, or because he had lost his appetite for ardent spirits: he replied, that he had no desire for such liquors. He was asked if his appetite for food had increased: he said it had always been good. He was asked if he believed himself finally cured: he said he had no doubt of it.

A barber about 30 years old, had been in habits of intemperance, for three or four years. The last thing at night, and the first in the morning, was rum. When he found he had become a drunkard, he was often tempted, he said, to "go and drown himself in the Hudson; but was prevented by an unseen hand." He at length heard of Dr. C's remedy, and immediately made use of it. This was at least ten weeks ago. He has drank but one glass since, and that as a medicine, in a severe attack by an acute disease.

A young man about 19 years of age, had been addicted to intemperance from childhood. To use

the language of a brother-in-law, he was "clear gone." He had become "a burden to himself, to his friends, and to society." When other means failed, he would sell his clothes for liquor. To the remark, that with such habits he could have lived but a few years, it was replied by a near relative, "he would not have lived a fortnight." It is now two months since he took the medicine; and that, only four times. He has not tasted of ardent spirits since. His appetite for food has returned,—his constitution is renovated,—and he fulfils the duties of his calling as regularly, as faithfully, and with as much correctness, as any other man. The evening before we called, one of his old friends persuaded him into a dram-shop, and tried every means to induce him to drink, but without success.

A man who had been intemperate from the age of 25 to 50, at an expense of \$50 a year for liquor, took the medicine about four weeks since, and is now completely temperate. He says he has no desire for ardent spirits. He is strong and vigorous as in his youth. His nerves, which before could only be quieted by two or three glasses, are now tranquil without any stimulant. To a question on this point, he replied, stretching out his hand and arm with perfect steadiness, "see that!"

But the most extraordinary case which we met with, was that of a journeyman printer. He had been educated a drunkard. In his boyhood, his father, now in the grave by intemperance, used to lead him about to taverns and 'porter-houses,' and after drinking himself, to give of the same poison to his little son. Under these circumstances it is not strange if at the age of 17 he was a confirmed drunkard. He is now 30. In the course of these thirteen years of debauchery, he has been twice a lunatic—has been once carried to the hospital—has had two fits, and one convulsion—has been often found dead drunk in the streets, and carried home or to the watch-house—has frequently lost his hat and shoes—has abused his mother—in short, has been a drunkard of the very worst character. A quart of spirits a day, was for him but a moderate portion. He would often get up nights, to slake his insatiable appetite for ruin. This man resorted to Dr. Chambers about eight weeks ago—took his medicine seven times—and has drank no ardent spirits since, nor had any desire for it. Peace is now restored in that before disorganized family; and his widowed mother is rejoicing and blessing God for this unexpected deliverance.—We ought, however, to add, that having taken the medicine in spirits, he is still fond of strong beer: but is fully satisfied that by treating this appetite in the same manner as the other, the result will be the same. He is determined to try the experiment.

In making most of these inquiries, we were accompanied by the Rev. Louis Dwight of Boston, and are authorized to say that he concurs in the above statement. As to the efficacy of the remedy for a time, there can be, among those who have examined the subject but one opinion. Whether the disinclination for ardent spirits will be permanent, can be better determined a year or two hence. But even if it should continue only two months, (and several of the above cases are of so long a standing,) would it not be well worth while for a drunkard, the disgrace and ruin of his family and the destroyer of his own soul, to take this medicine

thus often, for the sake of being healthy, vigorous, rational and temperate? Is it not as wise to spend \$20 a year and be a man, as \$50 and be a beast?

* * Applicants are requested not to direct their letters to the editors of this paper, but to Dr. Chambers. He has taken rooms in Rutgers College, Duane-street.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH, 31, 1827.

INTEMPERANCE.

At a meeting of the Mechanics' Society of this city, warned for the express purpose, the following resolutions were adopted:

"Resolved, That we will co-operate with the public authorities, or any other association of men whose object is the suppression of intemperance, by any lawful means in our power.

"Resolved, That we will not permit ardent spirits to be drank in our respective establishments, and that we will not employ or countenance, directly or indirectly, those who make an improper use of the same."

We are happy to see this subject taken up by this large and respectable society, which embraces nearly one hundred members, who are master workmen or heads of establishments. This Society have a fund of rising of \$3,000, for the purpose of aiding industrious young men, and helping the unfortunate. Many of its members are men in extensive business, and of the first respectability; and we know of no association that can exercise a more powerful influence in stemming this besom of destruction. The practice of using ardent spirits in large establishments, or the regular dram drinking, has made a thousand drunkards. These resolutions, if adhered to strictly, will do much to correct the evil.

NATIONAL PREACHER.

The 10th No. of this work contains two Sermons: one by Dr. J. M. Mathews, of New-York, on "*The Duty of Family Worship*;" and one by Rev. Isaac Lewis, of Greenwich, Ct., on "*The Union of Believers with Christ*."

The Young Ladies' Sewing Society in the parish of East Guilford, town of Madison, have, by the payment of \$50, made their pastor, Rev. Samuel N. Shepard, an honorary life member of the American Board of Commissioners. Since his ordination, which was about 18 months ago, they have made him, by the payment of \$30, a life member of the American Bible Society. And the Female Charitable Society in said parish, have made him a life member of the American Tract Society, by the payment of \$20.—Let their works praise them.

E. S.

P. S.—The Monthly Concert have recently collected \$20, which has been paid over to the Treasurer of the American Board.—Comm.

A paper has been commenced in New-York, devoted to the interests of our colored population. It is entitled *Freedom's Journal*, and is conducted by Cornish & Russworm, both men of color.

Revivals.

Some distant papers have already noticed a Revival in Yale College.—Instead of telling Christians to rejoice in such an event, we would, with fear and trembling, invite them to a throne of grace that our hopes may not be disappointed. Come "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour out a blessing that there shall not be room enough to receive it."

The Revival in Guilford, we understand increases in interest—about sixty are hoping that they have experienced that change without which no man can see the kingdom of God. They have ceased to marvel at the words which were so mysterious to Nicodemus, "Ye must be born again."

REVIVALS IN ST. LAWRENCE CO. N. Y.

"Verily the wilderness shall bud and blossom as the rose."

Through the kindness of the Rev. Mr. Leavitt, of Stratford, we are furnished with the following extract of a letter from a Clergyman in the State of New-York, dated

MASSENA, March 7th, 1827.

"As the friends of the Redeemer delight to hear of the triumphs of divine grace, I will give you a sketch of the wonders wrought in this region, since the first of September. The Consociation met in this place in July. Such a meeting was a new thing in this place, and excited a good deal of interest. Although nothing particular was visible for some weeks, yet the exhortations, preaching and prayers were evidently blessed. The church were generally slumbering. A few females, not more than four or five, had been praying for months. At our communion in August, a young man deaf and almost dumb, united with the church. It was, as many persons remember, the most solemn season ever witnessed in this town. During the month one man was awakened. The first of September we had a solemn funeral; two females were buried at the same time. Several were awakened at the time, and from that day to the present, a good work has progressed, but in a very still manner. There has been very little of the earthquake, the whirlwind, or the fire. The still small voice has spoken terror to many who were sunk in casual stupidity. We cannot tell with certainty the number of hopeful converts—perhaps not far from ninety, and we hope to see many more pressing into the kingdom. About the first of September the Spirit began to descend on other towns within our limits. In Russell a good work was commenced, but soon subsided; sectarianism grieved the Spirit away. In Hopkinton a good work has progressed, and numbers perhaps 150 subjects. In Parishville there are many more. In Potsdam there has been a very wonderful display of divine grace, it commenced soon after it began here. Probably, nearly 500 persons, of all ages and characters, are rejoicing in hope of salvation. In Stockholm the good work commenced about the first of January, and in one week there were eighty conversions. In the two parishes 200 are hoping. It extended into a new town adjoining, and from 30 to 40 are indulging hopes of eternal life. Since that time the Spirit has descended upon the people of Norfolk, a few miles from this place, and the work is increasing in power. Forty or fifty are already indulging hopes. In Madrid a blessed work commenced last spring, but soon subsided. In the fall it commenced again, and between one and two hundred are subjects. These towns are within the limits of our Consociation, and all but one are connected with it. Other places have been visited,

but I am not able to give a very particular account respecting them. Within five months, thirteen hundred souls, in this wilderness part of God's heritage, have been hopefully plucked as brands from the burning. What an increase of praying breath! Who can calculate the amount which will grow out of this good work? It can never be known until the light of eternity unfolds it."

REVIVAL IN ATHENS, GEO.

We mentioned some time since, a Revival in the College at Athens. We rejoice to learn by the following letter in the Christian Advocate,

That the work of God in Athens is still going on to a glorious and saving accomplishment. A new impulse is given to it since the present quarter commenced.—During the vacation from the middle of November, 1826, to the first of January, 1827, much solicitude was felt for young converts, who were members of College, lest while mingling with family and other irreligious friends, they might lose some of the heavenly fire, which all believed they carried away with them. But to the praise of God's grace be it told, they returned fervent in spirit, serving the Lord. And no sooner were the prayer and other meetings, regularly organized and attended, than there was seen an enkindling of the heavenly flame which had so remarkably distinguished this blessed work of God, before the vacation. New, deep, and saving convictions of sin have gone forth from God's Holy Spirit among the collegians, and a weekly accession of converts is made to the former rich harvest.

There is, I think, in this revival, a prayerfulness and perseverance, the most untiring and efficient I have ever witnessed. Every day and every night is devoted to the services of religion, in some way or other. No sooner are the regular college duties disposed of, than the pious students are engaged in singing, praying, or in relating to one another the experiences of the last week, or day—or, what is a daily practice, talking to and praying for the penitents. The precise number interested in this work I cannot now give—but think there are three fourths of the members of college.

To this work, so far as I know, there is not a single violent opposer. Indeed, all seem concerned.—And if any thing they see lies beyond their experience, it nevertheless addresses itself too powerfully to their understanding and common sense perception, to be treated with scorn and mocking derision. There is good reason to believe that the glorious work will embed itself deep, in almost every heart, in our institution of learning. If so, what endless good may result. These young men will fill every learned profession—enter into every section of the country; and if faithful, carry the soul redeeming and sanctifying influences of religion with them.

I am dear brethren, yours,
Feb. 28, 1827. L. PIERCE.

REVIVALS IN ONEIDA CO. N. Y.

From *"A Narrative of the Revival of Religion in the county of Oneida, New-York, in the year 1826."*

New Hartford.—The following account is from the Rev. N. h. Coe:—

In the congregation of New Hartford, the revival commenced the latter part of February, and continued about three months. The hopeful subjects of regeneration are supposed to be about one hundred. Fifty-six have been received into the Presbyterian church by examination, since the 1st of May last, most of whom have hopefully

experienced religion during this revival. A few have united themselves with other denominations. About two weeks before the revival commenced, the pastor of the church, with an elder, spent two days at Rome; and on their return they gave an account of the work of divine grace in that village, which was attended with good effect.

Perhaps in no place in the county, in proportion to the number of inhabitants, has the revival been more powerful than at the Whitestown Factory, situated between Whitesborough and New Hartford. The revival commenced at this place about the 1st of February, and for a number of weeks continued peculiarly interesting; and indeed, until about three months since, there have from time to time been hopeful instances of conversion. About fifty persons appear to have experienced religion during this revival, most of whom have united themselves with the Methodist church, which has since been organized near by, at what is called the "York Mills," and which now consists of more than one hundred members.

Frankfort.—The following facts, respecting the revival in this place, were communicated by Mr. W. Jones, a licentiate, who has been preaching here a few months past. The moral state of this place heretofore has been truly deplorable. His letter is dated September 25:—

We can truly say, the Lord has done great things for this place, within a few weeks past.—It has long been like Ezekiel's vision of dry bones, *exceedingly dry*; not a tear to moisten them, nor a breath to blow upon them. The distillery, carding-machine, grist-mill, and saw-mill, were all in motion on the Lord's day. But two families could be found where the family altar was erected.

The revival commenced here very suddenly. On the evening of the first Sabbath that I began to labor here, the Spirit of God came down upon the audience in an overwhelming manner. About fifteen were convicted, ten of whom gave good evidence of reconciliation to God before the next Sabbath. Meetings were now thronged, and as solemn as the chamber of death!

The work went on, though slowly, and has thus continued amidst many powerful obstacles. Since the revival commenced, a Presbyterian church has been organized, consisting of forty-three members. The whole number of converts may be reckoned at about fifty.

Trenton.—The following facts respecting the revival in this place were furnished by the Rev. Oliver Wetmore, about the 1st of October:—

It is nearly two years since I commenced my labors in the Presbyterian society in the village of Trenton. I found the society in a very low and deranged state. Nothing special occurred until December last. Several professors, before this, began to mourn over their stupidity, and to pray for themselves and the church; and two places for special prayer for the outpouring of the Spirit were established, one in the village, and the other in a different part of the society. The day appointed in December, by the Synod, for fasting and prayer, was kept with great solemnity. Soon after the day of fasting and prayer, some instances of conviction occurred. But there were few hopeful conversions until March, when the work assumed a very interesting character. Conversions through March and April were frequent.

In the latter part of summer, a Bible class was established in the village, which consisted principally of young females. In this class, consisting of eighteen, the revival among the impenitent began. Fifteen of these we trust have become pious. One was a professor. The other two were somewhat serious; but being under the influence of Unitarian friends, they neglected to attend the meetings of the class, and have reverted to their former state. Upwards of one hundred are hopefully converted. The number is great, considering the smallness of the congregation, compared with most of those which have shared in the same blessing. Forty-four have been admitted into the church, and we expect soon to receive as many more. Some have been added to the Methodist and Baptist churches, but the number I do not know.

Remsen.—This place is four miles north of Trenton village, where there is a small Presbyterian church. The following facts, communicated about the 1st of December, are from the Rev. Mr. Wilcox, under whose labors the revival commenced:—

Favorable indications were apparent early last spring. During the month of June, means to arouse the church were blessed. The operations of the Spirit at the close of the month, were too manifest to be mistaken. When compared with what the Lord has done in neighboring places, the work is small; but it has been in a small, feeble society. The world will be little interested; yet the friends of Zion here, who have long mourned over its desolations, have as much gladness of heart as those in more highly favored places, who have witnessed greater things. The church were only a feeble band of about twenty-five, living remote from each other. As the first fruits of this revival, ten have been added to the church, by profession. Perhaps hopes may be safely entertained of as many more; and we trust from present indications, that the Spirit of the Lord has not yet completed his conquests among us.

REVIVALS.—We are informed that the work of grace, which has existed some time at Portsmouth, N. H. is becoming powerful and extensive. It also continues in other towns in that vicinity. We have heard that Yale and Middlebury Colleges are recently favored with the effusion of the Spirit; and that it commenced at the latter on the day of the late College Concert.

The Star, just received, says a good work has begun in Washington city; and that it has also commenced in Columbian College in circumstances of touching interest.—*Rec. & Tel.*

From the Connecticut Observer.

Extract of a letter from Mrs. Bingham to her sister in Hartford, dated

Lahaina, Maui, Sept. 14, 1827.

"You see by the date of the letter we are not in the old place at Oahu. We still look upon that as our station, and through divine goodness still, feel a cheerful resolution to maintain it, till his holy providence clearly indicates the contrary. We were weary—were borne down with what was heavy—we were both daily losing health, Mr. B. especially; and a way, so comfortable, opening for us to leave it, and seek rest, we deemed it duty. But we should doubt-

less have had much more hesitancy on the subject, had not a concurrence of circumstances pointed to the same thing. A number of native converts are about to be admitted to the communion of the church, in this place, among whom is the young princess Nahienaena. This circumstance with some others, renders a visit from Mr. B. at this time of particular interest to Mr. Richards. Kahumanu with other chiefs had made arrangements for being here at that time, and particularly pressed the subject of our going. In connexion with this is the anticipated dedication of a large house of worship, at Kairau, whence a pressing invitation has been given Mr. B. to attend, Kahumanu also urging it as in the other case. A desire is also felt by the mission for a general meeting if it be possible; and it is thought providence indicates Rairua as the most suitable place at this time."

"Our situation the past year has been in many respects a peculiarly interesting one; mercies have been multiplied and trials have also abounded. The most violent and bitter opposition has raged, yea, and continues to go higher and higher. A blessed work we do think we see. Many have conferred among themselves; saying "what shall we do;" and have been most assiduous "that it spread no farther among the people." But God is carrying it on, and thus far, in his great mercy has strengthened his servants to speak the things which they have seen and heard."

"You can hardly conceive what bitter railings, curtings and blasphemies can be uttered; and threatenings, such as would cause one's blood to chill in their veins, did not something sweetly sing within,

"God ruleth on high,
Almighty to save,
And still he is nigh,
His presence we have."

I cannot tell you any thing about it. With a few honorable exceptions, it might be said, the high and the low, the young and the old, all combine. Divine wisdom permits it; it appears to be the enemy's time, but we know there is one stronger than he. Well may we as a little body, say to our christian friends at home, "*brethren, pray for us.*" In the midst of the particular trials we are laboring under, it will be a comfort to you to know that the chiefs and people were never more apparently interested in our behalf. Our path is rough *but we are comfortable by the way.* We have great joy in seeing the work of the Lord prosper."

"I could name many a dear friend, to whom, if they be sojourners below I could desire to be most affectionately remembered. Tell them I cannot write as I wish. I never had so few letters as the past year, and never perhaps felt the want of them more."

SOCIETY FOR THE IMPROVEMENT OF COMMON SCHOOLS.

Any one who is conversant with the public Journals, cannot but notice the deep and increasing interest which is felt throughout our whole country, on the subject of Education; and the strong desire that is manifested, to render this moral engine of social happiness and political security, as extensive as complete, and as efficacious, as the vast resources of our intelligence and wealth will permit. Few, if any, of those numerous objects which, at the present day, solicit the aid and the efforts of the benevolent, have stronger claims than this upon the patriot, the philanthropist, and the christian.

For, on the correct, early education of youth, depends the ultimate success of every rational enterprise for the intellectual and moral improvement of man.

Something more, too, than the mere expression of public sentiment is taking place. Several of our sis-

ter states have adopted very generous and efficient measures, for elevating the standard of education among their citizens. It surely behoves Connecticut, provided as she is with such ample means for carrying the most liberal plans into effect, not to neglect her children and youth, on whose future character for intelligence and virtue, depends the continuance, not only of her internal prosperity, but of that influence and weight in the National councils which she can hardly expect to acquire from any other source.

Probably there is not a spot on the globe, of the same extent and population, where there exist equal facilities for imparting to the Science of Education, the highest degree of excellence of which it is susceptible.

It is true that there is much in the present state of our common schools, for which we may honestly congratulate ourselves,—and a vast amount of good in their past beneficial results, for which we owe the tribute of grateful remembrance to their venerable and pious founders. But it is arrogating a great deal to suppose that our schools are free from defects: and it is a criminal supineness to deny them those advantages of improvement which the accumulated wisdom and experience of the present age, are conferring, in so striking a manner, upon almost every thing that tends to promote the temporal and eternal happiness of mankind.

These sentiments, it is believed, will find a ready response in the breasts of very many of our citizens. Indeed it has been ascertained from various sources, that there exists throughout the community, to a very extensive degree, a strong desire that something should be done to remedy the defects, and to elevate the character and usefulness, of our common schools. With regard to the best means of accomplishing this object there may be some difference of opinion; but all will agree, that nothing effectual can be done, until the existing defects, and the *causes* of them are ascertained.

With a view to make this inquiry, in as general a manner as possible, and to prepare the way for the adoption of some efficient measures, a number of gentlemen in Hartford and its vicinity, have lately formed themselves into a "Society for the Improvement of Common Schools," and have invited others, in various parts of the State, to unite with them in the accomplishment of so important an object.

They intend addressing a Circular Letter to each of the members of the Legislature, which is soon to convene in this city, soliciting the favour of answers to certain inquiries respecting the present state of our common schools:—and they indulge the hope, with no small degree of confidence, that, as they are actuated in this measure, solely by a desire to promote the public good, they will be able to collect a mass of valuable information for their future guidance.

To aid those of their fellow-citizens whom they expect to take the liberty of addressing, in furnishing this information, they would very respectfully solicit the co-operation of the Reverend Clergy, of various denominations, on such points as may more immediately fall under their notice.

The following is a list of the members, at present, composing the Society:

Hon. John Alsop, Seth P. Beers, Esq. Rev. Augustus Bolles, Rev. Joab Brace, John P. Brace, Rev. Calvin Chapin, D. D. Dr. J. L. Comstock, Thomas Day, Esq. Rev. J. H. Fairchild, Rev. T. H. Gallaudet, Rev. Channcey A. Goodrich, Rev. Joel Hawes, Edward Hooker, Esq. Rev. Horace Hooker, Samuel H. Huntington, Esq. Rev. Bethel Judd, Jonathan Law, Esq. Rev. Ansel Nash, Hawley Olmsted, Esq. Rev. Nathan Perkins, D. D. T. C. Perkins, Esq. Hon. John S. Peters, Rev. Thomas Robbins, Rev. Tobias Spicer, Martin Welles, Esq. Rev. Nathaniel S. Wheaton, John Witter, Ward Woodbridge, Esq.

An adjourned meeting of the Society will be held in the State-House, in Hartford, on Thursday the 3d of May next, at 3 o'clock in the afternoon.

Printers, throughout the State, are respectfully requested to give the above an insertion in their papers.—*ib*

WORTHY OF PATRONAGE.

Prospectus of a new daily paper, to be entitled the New-York Journal of Commerce.

In proposing to add another Daily Paper to the number already published in this city, the projectors deem it proper to state that the measure has been neither hastily nor unadvisedly undertaken. Men of wisdom, intelligence and character, have been consulted, and with one voice have recommended its establishment.

Believing as we do, that the Theatre is an Institution which all experience proves to be inimical to morality, and consequently tending to the destruction of our Republican form of government, it is a part of our design to exclude, from the columns of the Journal all Theatrical advertisements.

The pernicious influence of Lotteries being admitted by the majority of intelligent men, and this opinion coinciding with our own, all Lottery advertisements will also be excluded.

In order to avoid a violation of the Sabbath by the setting of types, collecting of ship-news, &c. on that day, the paper on Monday morning will be issued at a later hour than usual; but as early as possible after the arrival of the mails. In this way the Journal will anticipate, by several hours, a considerable part of the news contained in the evening papers of Monday, and the morning papers of Tuesday; and will also give the ship-news collected after the publication of the other morning papers.

Like the other Daily Commercial Papers, it is the design of the Journal of Commerce to exhibit improvements in Literature, Science and the Arts, such as shall be acceptable to the Statesman, the Scholar, and especially the Merchant. Every effort shall be made, by the employment of competent agents, to secure the earliest and most authentic news, and the projectors of the Journal are pledged that it shall in no respect suffer by a comparison with other daily papers.—With these views we ask the co operation of all who are friendly to the cause of morality, in encouraging our undertaking.

TERMS.

1. The Journal of Commerce shall be published every morning, (Sundays excepted,) on an imperial sheet, and with a fair type.

2. The price will be \$10 per annum, payable at the end of six months. The rates of advertising will be the same as the other Daily papers in the city.

Any person may discontinue his subscription after receiving the paper for one month from its commencement, without charge, on sending a written request to the Office,

THE CAUSE OF TRUTH IN BOSTON.

Within about 12 months, two Houses for public Worship have been opened in this city, by the Orthodox Congregationalists. One is filled to overflowing; the other is well attended, and its pros-

pects are good. Zion has lengthened her cords and strengthened her stakes; and yet it is found that the places she occupies are too straight for her. A large meeting was held on Wednesday evening last, for consultation on this subject. This resulted in a unanimous resolution, that it is expedient to erect two new Churches the present season; one at the South part of the city and the other at the North. A subscription of \$20,000 was made upon the spot, which leaves no room to doubt that the necessary means will be soon furnished, and the plan carried into effect. Then the men will be supplied, as colonies from the different churches; and we may hope and believe that God will succeed the benevolent effort, for gathering many souls to Christ, and for blessing future generations.—*Rec. & Tel.*

Osage Mission.—The Rev. William F. Vaill, Missionary to the Osage nation in the Arkansas Territory, in a letter to his parents, dated at Cincinnati, Feb. 21st, 1827, mentions that he had received a letter from his wife at Union, dated in December last, which conveyed the following melancholy intelligence: "That his children who remained at their station, had all been visited with severe sickness, and that his youngest child, a daughter, died last August, aged 2 years; and that the others were gradually recovering. She also informs that a very sweeping flood came on last September, which occasioned a distressing loss in corn and other property, and that the settlers at Hopefield, had lost their all."—Farther particulars will doubtless be soon communicated to the Board, after Mr. Vaill shall have reached his station.

[*Con. Obs.*]

Obituary.

DIED,—At Wethersfield, on the 16th inst. Mrs. Webb, relict of the late Joseph Webb, Esq. and sister to the late Col. John Chester.

Mrs. Webb was a lady of superior mental endowments; of singularly refined and pleasing manners; of widely expanded benevolence: of deep and humble piety. Few ladies in our country have sustained, through a long life and almost every vicissitude, a more exalted character, and commanded from all classes, such high respect: and particularly, in the decline of life, such warmth of affection from the young.

"Her end was full of peace,

"Fitting her uniform piety serene,"

making earth less loved, and heaven more desirable, to a large circle of relatives and friends.

The memory of the just is blessed.

At Newtown, on the 14th inst. while on a visit to his friends, Mr. Joel Scovill, of Mantua, Ohio, aged 43.

At Cheshire, on the 10th inst. Mrs. Achsah Ives, aged 68, wife of Mr. Jared Ives.

At North-Haven, on the 22d ult. Mr. Amos Blakelie, aged 68.

At Oxford, Mrs. Nabby Smith, wife of Mr. Ira K. Smith, and daughter of the Rev. Chauncey Prindle, aged 34.

At Southbury, on the 18th inst. Mrs. Patience Moseley, aged 85, relict of Col. Increase Moseley.

On the 18th inst. at Philadelphia, Col. Gideon Fairman, Engraver, aged 51.

At Stafford, Mrs. Lucy G. Grant, wife of Mr. Billings Grant, aged 41, leaving seven children, one only of a few days old.

Poetry.

AFFLICTION'S ANTIDOTE.

WHEN Sorrow, with a grasp which knows no mercy,
Fastens its vulture fangs within our breasts,
And holds us victims of his dire embrace,
Where can we fly for succour, for support?—
When disappointment tears away the joys
Which we most fondly cherished, when we knew
No days of sadness; when the grave contains
Our dearest earthly hopes, and we are left
To feel the anguish of a broken heart;
To what dear object can we cling? And where,
Where, in the wide extent of Nature, Art,
And Fancy, can we find a substitute?—
When storms and tempests, chill and pitiless,
Rudely assail our shiv'ring, aching frames,
Where can we find a welcome refuge? Where
Can the weary, fainting soul find rest?—
Alas! I knew not, once; but now I know—
—Example taught me

Some years have pass'd, since A— was woo'd and won.
In early youth she gave her hand and heart
To one who knew her value. He had gazed
With dear delight upon her op'ning virtues;
And blest himself when he had made them his.
And well he might—she was a treasure, such
As worlds of gold could never buy. And he
Was worthy of her. Both had given to God
Their best affections; and as angels love,
They loved each other.—Years went swiftly by
In smooth succession. And if indeed a cloud
Did overspread their sky, it soon again
Was blown away, and soon forgotten too.

Four blooming daughters and an infant son
Were pledges of their mutual love. They gave
Their offspring up to God and vowed them His.
They oft invoked His care—the bended knee,
And voice of supplication often proved
Their true devotion—and the cheerful heart
Told their delightful trust in *man's best Friend*.
But nature has a voice which will be heard.

Once, at the setting of the sun, I saw this pair
Walking adown the vale, which, could it speak,
Would tell its sacredness to thoughts, to prayer,
And pious contemplation; bidding vice
And profanation not approach too near.
I saw them wand'ring slowly, and I heard—
Ungenerous intrusion! heard their free
And unrestrained communion—and I wept
With childlike weakness. 'Twas a tender scene.
In lovely helplessness, which seemed to speak
A volume large, A— leaned upon the arm
Which fondness loves to trust in. She had found
It always faithful, ready to protect.
An air of melancholy threw itself
Across her softened features; and a wildness
Seized her beauteous eye; and faster still
She grasped her partner's arm, as she, in sighs,
Unbosomed to her friend her inward fears.
"If Heaven," she cried, "should take thee from the
world—

Should tear thee from these arms which now embrace
thee;

What more could ever please me? I would wish—
Yes, I would throw me on the grave which held
My dearer self, and there sleep sweetly with thee.
I would not live, and know such bitter endures—
And these dear babes which cling around our knees,

Those pledges of our love, whose infant smiles
Have chased away our sorrows—who would be
A father to them? Who would take them kindly
Home, and with a father's care instruct them?
Who would guard their virtues, feel their wrongs,
And clasp them to his heart, and call them his?
—Her partner was a *christian*; and he learned
A pious resignation to the will
Of Him who gives and takes away again.

"Can you not trust a wise and gracious God?"

This only he replied. The mild reproof,
So sweetly given, banished every fear
And quell'd each rising murmur. Soon they left
The lonely, green retreat, and wandered back
To taste afresh the pleasures of their home.

The days of sorrow came. The bitterness
Of grief rolled o'er them—for the dread, the dismal
Summons snatched away a tender lover,
Husband, father, friend; and hid him deep
Beneath the ground in a cold bed of clay.
I saw the shroud—the bier—the new-laid sods—
And all the sable trappings of the grave.
I turned away and wept; for thought of orphans
Helpless, and a lonely widow's grief,
Demand the tribute of a falling tear;
And heartily I gave it. One there was,
Alone, who shed no tears, who murmured not,
Who spoke no words of sorrow. It was she,
The faithful fond companion of his youth,
Who now is seen no more. A placid air
Of sweet composure sat upon her brow.
Bespeaking inward peace.—Oh, call it not
A cold and heartless apathy, which thus
Could lull to sleep the tumults of the breast!
Say not it was a stupor which despair
In mercy gave to sooth the anguished heart!
This wretched consolation cannot smooth
The brow of care, or drive away the pain
Which gnaws with agony a heart like her's.
Ah no; a better refuge is the grave.
But this she needed not—she raised her eyes
With pious, filial confidence to heaven,
And in the language of devotion said,
"Thy hand inflicts the blow, Most Gracious God!
And art Thou not my Father?—I will bear
The stripes which fall upon me—and will kiss
The hand which deals them. Here I throw me down
In calm submission at Thy feet, and trust
Thy promise. Thou art still the widow's God—
The orphan's Father, Judge, and faithful Friend.
Oh heal the wound which Thou thyself hast made—
Which only Thou canst heal. To thee I cling,
My Saviour God! and learn Thy will divine."

SELECTIONS.

He that gives good advice, builds with one hand; he
that gives good counsel and example, builds with both;
but he that gives good admonition and bad example,
builds with one hand and pulls down with the other.

An heathen could say, when a bird scared by a hawk
flew into his bosom for refuge, "I will not kill thee, nor
betray thee to thy enemy, seeing thou fliest to me for sanc-
tuary." Much less will God either slay or give up the
soul that takes sanctuary in his name.

If you neglect your love to your neighbor, in vain you
profess your love to God; for by your love to God, your
love to your neighbor is acquired; and by your love to
your neighbor, your love to God is nourished.

Virtue is like precious odours, most fragrant by being
crushed; for prosperity best discovers vice, but adversity
best discovers virtue.

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CONTENTS.—NO. 44.

South-western Coast of Africa	689	Blind Mary	ib.	Revivals	700
Latest from Liberia	691	A scene in the wilderness	695	Letter, from Mr. Bingham	701
Slave Trade	692	Why do you not go to the Play	696	Society for the improvement of	
On Justification.—The blood of		A monster in wickedness reclaim-		common schools	702
Christ	693	ed	697	Worthy of patronage.—Obituary	703
Christ is all.—Last hours of Luther	694	Intemperance.—National preacher	699	Poetry—Affliction's Antidote	704